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/footnote 1 continued/ widespread. P. Chatinières, Dans le Grand Atlas marocain /In the Moroccan Great Atlas/, in 1917, verifies the drinking of tea in Meçfiwa (pp. 81 sq.). G. Lemprière, whose trip took place in 1790-91, Voyage dans l'empire de Maroc et le royaume de Fès /Travel in the empire of Morocco and the kingdom of Fez/, 1801, already notes the tea ceremony, but only among the rich, p. 250.

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And there it is not only a /37/ "dessert," just as its generalization, recent on the whole, the utensils that it requires, its city and foreign provenance connect it to an order of things that is not that of the cantonal life, but in certain respects that of reverie, of play, and of escape. It is also a veritable food, which makes bread "disappear" wonderfully and stimulates you beyond its actual value in calories. And although it has become here, as in the rest of Morocco, an auxiliary obligation of all life of society, it is still, to the extent that it is set against the ancestral broth, a sign of individual emancipation.

[454] Savings connected with work in town most often covers the expenses of a treat. But, as has been seen, provisions of grain are also most often individual. If two or even three generations live together in the tigemmi, or sometimes larger ensembles of collaterals, it is not communism, but a very precise co-operative system that animates the rural economy. The flock, it is true, generally remains common. Maintenance of the shepherd is assured by turn. A quite complicated assessment can also be practiced for the maintenance of the hirelings, akheddam, plur. ikheddamen, if there are several. But if the division of funds is rare, at least as long as the father lives with his adult sons, the harvest is integrally divided either at the time of the depositing of the sheaves: this is the system ddu tadla -- or after the threshing and on the threshing floor: this is the system s-trialt, "in the basket." The woman naturally enters among those having

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